

# قَصِيدَةُ الْبُرْدَةِ

Qaṣīda al-Burda — Chapter 9

الإمام البوصيري - Imam al-Buṣīrī

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*By this eulogy I have served him,  
seeking absolution  
For the sins of a life spent in poetry  
and patronage.*

*For these two have yoked me, with  
consequences I fear;  
as if I were, on their account, a ritual  
lamb for slaughter.*

*In both I obeyed the reckless folly of  
youth,  
And gained nothing except sins and  
regrets.*

*Alas, what abject loss for a soul in its  
transaction!  
It did not buy the Next World at the  
price of this – or even try to!*

*Anyone who sells the Hereafter for  
the ephemeral  
Will be cheated in their present and  
future transactions.*

*I have sinned, yet my pledge to the  
Prophet is unbroken;  
Nor has the rope binding me to him  
been severed.*

Khadamtuhu bi madīhin astaqīlu  
bihi  
Dhunūba ‘umrin maḍā fish shifri  
wal khidami

Idh qalladāniya mā tukhshā  
‘awāqibuhu  
Ka annanī bihimā hadyun minan  
na‘ami

Aṭa‘tu ghayyaṣ ṣibā fil ḥālatayni wa  
mā  
Ḥaṣaltu illā ‘alal āthāmi wan  
nadami

Fayā khasārata nafsīn fī tijāratihā  
Lam tashtarid dīna bid dunyā wal  
lam tasumi

Wa man yabī ‘ājilan minhu bi ‘ājilihi  
Yabin laḥul ghabnu fī bay‘in wa fī  
salami

In āti dhanban famā ‘ahdī  
bimuntaqīdin  
Minan nabiyyi wa lā ḥabli  
bimunṣarimi

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ  
ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْخِدَمِ

إِذْ قَلَدَانِي مَا تُخَشَى عَوَاقِبُهُ  
كَأَنِّي بِهِمَا هَدْيٌ مِنَ النَّعَمِ

أَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا  
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ

فَيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا  
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

وَمَنْ يَبِيعُ أَجَلَ مِنْهُ بِعَاجِلِهِ  
يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

إِنْ آتَ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِصٍ  
مَنْ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرَمٍ

*For I have a protective covenant with  
him owing to my name—  
Muḥammad—and he is the most loyal  
of mankind to covenants.*

*If, in the Hereafter, he does not take  
me by the hand  
From pure grace, what a terrible slip  
of the foot!*

*Far be it for him to deprive one hope-  
ful of his generous gifts,  
Or for a neighbour to turn back with-  
out being honoured by him!*

*Ever since I have focused my  
thoughts on his praises,  
I have found him the one most com-  
mitted to my salvation.*

*His wealth will not overlook a dusty,  
needy hand;  
For showers cause flowers to bloom  
on hill-tops.*

*I sought not the flowers of this world  
Which Zuhayr picked for his praise of  
Harim.*

Fa inna lī dhimmatan minhu bi  
tasmiyatī  
Muḥammadan wa huwa awfāl  
khalqi bidh dhimami

In lam yakun fī ma'ādī ākhidhan bi  
yadī  
Faḍlan wa illā faqul yā zallatal  
qadami

Hāshāhu an yaḥrimar rāji makāri-  
mahu  
Aw yarjī'al jāru minhu ghayra  
muḥtarami

Wa mundhu alzamtu afkāri  
madā'iḥahu  
Wajadtuhu likhalāṣī khayra multazi-  
mi

Wa lan yafūtal ghinā minhu yadan  
taribat  
Innal ḥayā yunbitul azhāra fil akami

Wa lam urid zahrataḍ dunyal la-  
tiqtatafat  
Yadā zuhayrin bimā athnā 'alā  
harimi

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي  
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

إِنْ لَمْ يَكُنْ فِي مَعَادِي أَخِيذًا بِيَدِي  
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّالَ الْقَدَمِ

حَاشَاكَ أَنْ يَحْرِمَ الرَّاجِيَ مَكَارِمَهُ  
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ  
وَجَدْتُهُ لِحَالِصِي خَيْرَ مُلْتَزِمٍ

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرِبَتْ  
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ  
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرَمٍ